

THE ETERNAL AND THE INDIVIDUAL

ultimately the cosmic being into which
our
individual being enters but something in
which
(both are unified. As our
individualisation in the
world is a becoming of that Self, so is
the world
•too a becoming of that Self. The world-
being
includes always the individual being;
therefore
these two **becomings**, the cosmic and
the individual,
•are always related to each other and in
their
practical relation mutually dependent.
But we
find that the individual being also comes
in the end
to include the world in its consciousness,
and since
this is not by an abolition of the spiritual
individual, but by his coming to his full,
large and
perfect self-consciousness, we must
suppose that the
individual always included the cosmos,
and it is
•only the surface consciousness which
by ignorance
failed to possess that inclusion because
of its self-
limitation in ego. But when we speak of
the
mutual inclusion of the cosmic and the
individual,
the world in me, I in the world, all in me,
I in all,
•for that is the liberated self-experience,
—we are
•evidently travelling beyond the
language of the
normal reason. That is because the
words we
have to use were minted by mind and
given their

values by an intellect bound to the
conceptions of
physical Space and circumstance and
using for the
language of a higher psychological
experience
figures drawn from the physical life and
the
•experience of the senses. But the
plane of
consciousness to which the liberated
human being
arises is not dependent upon the
physical world,